I: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

000 it for a moment. When it had passed we saw also a flock of rain-drenched sheep tightly huddled together. Two huge dogs, barking furiously, challenged our approach. 516 From near the fire came a clear female voice: "Who is there?"

Using my wet hands as a speaking-trumpet, I shouted against the wind as loudly as I could: "Friends!"

"And who is with you?"

"Only God," I replied.

"His countenance be upon you, and peace," the voice answered.

233 A Bedouin maiden stepped forth from a diminutive 609 tent, calling her dogs to heel, as Faris and I dismounted. She took our horses, placed before them a bowl of milk, and gave us permission to come to the fire. It crackled cheerily, though heavy raindrops were still falling, filling the air with acrid smoke. The pigmy habitation beside the fire hardly deserved the name of tent: it was a single piece of coarse goat-hair cloth, a mere rain-screen, at most affording precarious shelter to the shepherdess and her dogs. A lamb and its mother, which had a broken leg, had taken refuge in it. I set and bound the limb with a few twigs and a gauze bandage, the girl meanwhile watching my manipulations with eager eyes.

[342]

142 She must have been sixteen years of age—a beautiful creature, mature, and lithe, like all Bedouin women. Healthy blood glowed in her sun-bronzed cheeks. Her thick, smooth hair and the high-bridged nose betokened the pure-bred Ishmaelite.

000 In accordance with the immemorial custom of the

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

IV

I Meet My Blood Brother Again

PEACE AND HAPPINESS smiled on the world. Here and there a rain pool still shone in a hollow; wind and sun had already dried the hill-crests. A whirlwind rose ahead of us: it swept the ground like a broom; uprooted, snapped, and scattered small plants and flowers, and left behind it a narrow zigzag track, like that of a monstrous snake. We were coated with a dust of fine sand and pollen. Crickets chirped in the herbage. Bustards and pintail grouse were busily hunting for woolly red caterpillars. Suddenly and quite unexpectedly, on topping a rise, we caught sight of black tents at the foot of the opposite slope. Very soon now I should see Amir Fuaz again.

The tent of ceremony in which, long exciting years before, I had enjoyed Nauaf's hospitality and had come to know his small son, was pitched far from the place on which it stood then. Yet everything seemed the same. I felt myself spirited back to that time and place. There were the same far-scattered lines of low black tents, open in front; the same camel-herds stringing out into the endless desert under the brilliant sun. The cushioned camel-saddle in the guest-tent against which I reclined, the very fire on the hearth where the coffee-water was

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

342 steaming, looked the same; and the women's quarters in the tent, with its disarray of saddles, saddlebags, mattresses, cushions and what not, seemed to be just as I had last seen it.

574 609 On the left of the guest-tent stood a smaller tent. From it presently emerged a young Bedouin, simply clad, but attended by four slaves carrying hunting-hawks, a string of greyhounds beside them. As I went to meet him, I had an absurd sense of unreality. I knew, of course, who he was, but at the moment I simply could not feel that this dignified manly *sheykh* ceremoniously advancing towards me was really the playful little boy of yore, the lovable but dirty gamin we had one night dragged out of a camel saddlebag. Of one thing, however, I was instantly aware: Fuaz did not know me; and my name, as Arabian guest-ceremonial demands, had so far remained unspoken, nor had any news of my coming preceded me.

A Negro slave placed a small *ekim*—a black rug with a coloured border design—at my feet. On this small but sacred emblem the Amir and I exchanged greetings. [201] With his right hand over his heart he bade me "God's peace." Then he conducted me within the guest-tent.

[352] The four slaves spread the precious tribal rug of state: it covered the whole floor. On the farther side of the hearth, a great pile of sheepskins, rugs, and cushions, buttressed against two camel-saddles, made a luxurious divan—the throne of the desert chieftain. Fuaz slipped off his sandals and motioned to me to seat myself on his right. Notables, slaves, and men of the Amir's bodyguard ranged themselves on the great rug. No one spoke.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

by his wife and children, and two brothers and their families, was on his way north to the Ruala (five or six hundred miles mean nothing to these people) to treat with his "Brother" there for the recovery of some thirty Sulkan camels which, he said, a band of unidentified Ruala had driven off.

One of the tents of these Arab gypsies was made of sewn gazelle skins. For tent-pegs they used oryx horns. I observed that these people had no vessels made of wood; all I saw were of leather. In place of rugs and cushions they used the skins of asses, ostriches, panthers, and antelopes. Their clothing, too, excepting the shepherd's cloaks, was made of pelts and hides.

Faris proposed to Ralib that he should guide us into the Nufud and promised to charge himself with the matter of the camels and round them up as soon as he returned to the tribe; Ralib's family, meanwhile, were to wander northward without him. Ralib accepted; and soon thereafter we departed from the wild Jabal Tubayk.

We had followed Ralib's lead for several uneventful days when, on reaching a *wadi*, he pointed out the fresh tracks of a panther. Leaving our camels behind under guard, we followed the trail on horseback for some distance, when suddenly our mares snorted through wide-open nostrils; they had winded the beast of prey. We dismounted and crept cautiously towards an escarpment, where Ralib surmised the panther was in hiding. It had been there, in fact, but its tracks led farther: Ralib, the Sleyb, made sure that the panther had struck down a gazelle in that very place and had dragged it off. The

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

136 to fifty miles from our last camp by the Jabal Tawil—
731 we found all the pasture gone, consumed to the last blade by the locusts. It was only in the plain of Biyaz that we found a depression which was untouched and with plenty of forage. There we made camp under the shelter of a *wadi*.

342 The women and slaves unloaded the camels and at once proceeded to put up the tents. The tent-cloth is spread on the ground, looking like a long, black, hairy hide; the lines are drawn east and west, tent-pegs driven home with wooden mallets, and the long tent-poles, properly spaced, are inserted under the roof-strip. Then, by dint of lifting and pushing, up goes the structure; first one pole in place, then the next, and so on until the whole goat-hair "house" rests securely on its supports. Row after row of tents rose, casting long shadows as the last sun-rays gleamed on their peaked roofs.

264 I bought a weakly camel from my fellow-travellers, had it slaughtered and the meat distributed to all and sundry. The flesh-pots of Ishmael were soon steaming and the savour of them attracted a horde of hungry dogs. One of the tribesmen was to play host to myself, Faris, and a number of others. Out of the dark his troop of camels stole up silently, showing suddenly in the light of the fire as if they had come from nowhere, and lay down before his tent. It was comfortable and homely there by the fire, in the wide circle of men and beasts.

272 Our cook had transferred a turbid, muddy mess of old coffee grounds and water from a goatskin bag to a pot with a long spout, which he put on the hearth. Now the black, bitter brew foamed up again, and after it had

CHAPTER III

STRUCTURE OF SOCIETY

SETTLERS AND NOMADS

621 The Rwala divide human beings into *ḥaẓar*, or those who
619 dwell in permanent houses, and *ʿarab*, or those who dwell in
101 movable tents. Arab, therefore, is the name given throughout
829 the desert to the inhabitant of a black tent only. The phrase is used: "*ʿArabna raḥalow, ʿarabna nazalow*; our Arabs have removed, our Arabs have encamped," in reference to members of the same kin (see below, pp. 48f.). The *ʿarab al-ẓebîla* are members of the same tribe. *ʿArab ad-dîra* is the common name of the nomads who are found in the tilled areas and on their borders, irrespective of the tribe to which they belong. The word *ʿorbân* expresses membership of various clans or tribes. *ʿOrbân ʿala ḍmejr* denotes that in the environs of Dmejr are encamped members of various clans and tribes. If the herdsmen or hunters meet an unknown nomad in their territory, they inquire: "*Ent min ên jâ walad*, where art thou from, man?" If he says: "*Min hal-ʿarab*, from these Arabs," they ask: "*Fâhmîn annak min al-ʿarab mâr min ajj al-ʿorbân*, we know that thou art from the Arabs; but from which of the various Arabs?"

621 The dwellers in houses, *ḥaẓar*, are divided into *ḳarâwne*
221 (the individual is known as *ḳarwâni*), or those who never leave
342 their permanent dwelling, and *raʿw* (or *raʿijje*), or those who change from their permanent dwellings during the rainy season to movable tents. After the sowing of crops in the autumn, the *raʿw* or *raʿijje* leave their villages and with their flocks of goats and sheep make their way into the steppe, where they dwell both in black goat's-hair tents and in gray tents of cotton fabric. At the end of April and in May, when the harvest is near, they return from the steppe to their houses.

101 The Arabs consist of Bedouins and *šwâja* (or *šûjân*). The
233 *šwâja* have two things black, *lehom swâdên*, black tents of goat's hair and flocks of black goats and sheep. These flocks

CHAPTER IV

THE TENT AND ITS FURNISHINGS

THE CONSTRUCTION OF THE TENT

The tent is made of pieces of coarse black cloth known as *šuḳḳa* (pl., *šḳaḳ*). The *šuḳḳa* is usually 60 to 70 centimeters broad and 15 to 60 *ḏrâʿ* (11.4 to 45.6 meters) long. The tent cloth is woven either of pure black goat's hair — both the heavy variety, *šaʿar ṣâfi*, and the light, *nôl*, being used — or else of cotton, with which only a small amount of goat's hair is blended, this being called *kumbok*. The weaving of tent material is carried on by many inhabitants of the towns and villages, and the Rwala buy it from itinerant traders, Rḥejbâwijjât or Kbejsât, or from those who make it. An ordinary tent with one main pole, which is about twelve meters long and nearly four meters broad, requires at least eight *šḳaḳ*, each 15 *ḏrâʿ* (11.4 meters) in length. If they are of pure goat's hair, *šaʿar ṣâfi*, 1 *šuḳḳa* costs 8 *meǧidijjât* ($7.20); if they are of *kumbok*, a *šuḳḳa* costs 3 *meǧidijjât* ($2.70); a *šuḳḳa* of *nôl* costs 5 *meǧidijjât* ($4.50). The back wall, *rwâḳ*, of such a tent costs 3 *meǧidijjât*; the lower part, *sefle*, of it, 1 *meǧidijje* (90 cents); 15 *ḏrâʿ* (11.4 meters) of a narrow strip of goat's hair for strengthening the tent material, *ṭarâjeẓ*, costs 2 *meǧidijjât* ($1.80); two poles cost 9 piasters (40½ cents); and then there are the ropes, sold by weight: 1 *roṭol* (2.56 kilograms) for 13 piasters (58½ cents). Thus the smallest tent made of heavy goat's hair costs at least 33 *meǧidijjât* ($ 29.70). Every four years, or five years at the most, a new tent has to be set up.

When a man has bought the tent material, he hands it over to the women, who sew the tent under the supervision of an experienced old woman. The old woman gives the following directions: "Draw the separate pieces, *šḳaḳ*, close together, *ṣaffenhen*; sew them with coarse threads of goat's hair, *ḥajjeṭenhen*; in the middle sew on the *ḳoṭb* [a small round board measuring about ten centimeters in diameter and having in the middle a circular opening cut out, through which the top

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

342 of the pole passes]; sew a strip of coarse goat's hair, *ṭarâǰež*,
286 along the edges of the tent; at the end of these *ṭarâǰež* sew (Fig. 3)[5] on leather loops, *ḫurb* (*l*)[6], fastened to strong pegs [about ten centimeters in length]; through the leather loops draw and hook the ropes, both those which hold the tent on its long sides, *aṭnâb* (*h*), as well as those which hold it on the short sides [of which the front rope is known as *ǰad* (*i*), the back one as *riǧel* (*k*)]; *ḥoṭṭen aṭnâb ḥoṭṭen idên w-riǧlên*. Turn down as a hem the upper edge of the back wall, *rwâḳ* (*f*), and sew on this hem [which is about ten centimeters broad], *maḫalla*, a strong thread, *ǧerîr*, in order that it may be fastened by means of strong pins, *ḫella*; to the lower edge of the *rwâḳ* sew on a strip of inferior material [about fifty centimeters broad], *sefle*; to both the short sides [for a distance of fifty centimeters from the edge] sew on pieces of lighter tent material [about a meter and a half long]." This border strengthened to a breadth of fifty centimeters is known as *'amâra*, and the material which is sown forms the side wall, *ruffa* (*d*).

342 When the tent is to be pitched, its owner calls out to his
284 sons, servants, slaves, or women: "Spread out the tent, *fellû al-bejt* (Fig. 4); extend all the ropes, *marreṭû al-aṭnâb*; drive in the pegs with a wooden mallet, *eṭebṭû* (sic) *al-awtâd bel-mîǧema* (Figs. 5, 6); wind the ropes round the pegs; tighten the ropes, *ekrebû*, at the front, *al-meždem*, at the back, *ḳafa'*, and at the sides, *ćeser*, by loosening their ends in the loops, *ḫruba*, drawing them taut, and securing them, *'alîṭ* or *'aljeṭ* (Fig. 3, *m*); prop the poles up, *'emdân* (Figs. 7, 8), first those in the front on the side away from the wind, *esemkû al-mežâdîm* (Fig. 3, *a*), then the main pole, *esemkû al-wâseṭ* (*b*), thrusting it into the *ḳoṭb* opening in the middle of the tent, and finally the two poles at the rear corners, *ćeser* (*c*); when all the poles are standing, tighten all the ropes, *karrebû al-aṭnâb*; attach the back wall to the windward side (Fig. 9) with iron pins, *rawwežû al-bejt*, and peg its lower part, *sefle*, down to the ground so that the wind may not lift it; do the same also with the side walls, *ruffa*; from the main pole and from two loops sewn on the edges of a *ṭariḳa* strip hang a central partition, *ḳâṭe'a*." This dividing partition, 1.6 meters high, cuts the tent into two compartments, the right-hand one

342 592

[5] This figure represents my large tent of the kind used by the 'Abeǧi camel traders. Its rear wall and pegs differ from those of the common Rwala tent.

[6] In the following descriptions of the tent the text letters refer to Fig. 3.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

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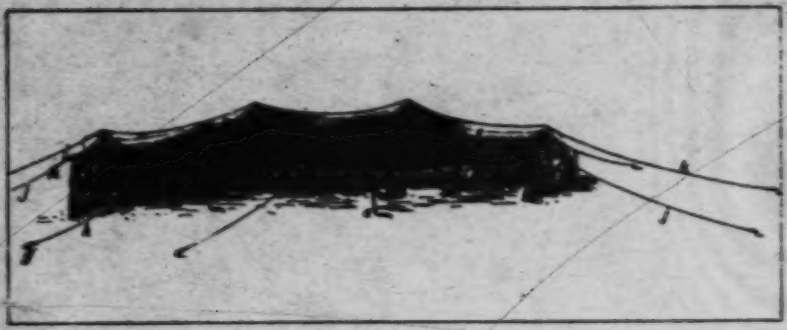

FIG. 3

FIG. 4

FIG. 5

FIG. 3—The author's tent.
FIG. 4—A tent spread out.
FIG. 5—Pitching a tent: driving in the pegs.

342 being for the women, *maḳ'ad al-ḥarîm*, the left-hand one for
592 the men, *maḳ'ad ar-reǧâl* (or *rab'a*). The partition with a hole through which the women are fond of peeping at the guests is called *sâḥa mafǧûǧa* (or *ḳâṭe'a mafǧûǧa*). The ropes
283 known as *aṭnâb* as well as those called *mḳûṭ* (pl., *muḳṭ*) are of hemp. If such a rope is thin it is called *maras*. *Ḥabl* (pl., *ḥbâl*) is the name given by the Rwala only to the ropes which they themselves make of camel's hair.

FURNISHINGS OF THE MEN'S COMPARTMENT; THE FIREPLACE

352 When the tent has thus been firmly set up, they carry into
286 it the whole equipment, *ḥelle*. "Place the furnishings, *efeḥḳû al-ḥelle*," orders the owner. In the men's compartment the ground in front of the dividing wall is covered with a carpet, either bought, *ḳaṭîfa*, or else made by the Rwala women, *ma'aneḳa*, upon which are laid quilts, stitched and filled with cotton, *farše* (pl., *frâš*), either of the European pattern, *leḥef*, or of an Oriental pattern, *ṭarrâḥa*. Upon these are placed pillows, one meter long and 30 centimeters broad, filled with wool or camel's hair and sometimes also covered over with a broad woollen shawl, *šâf*. A pillow is often replaced by a camel's saddle, against which it is easier to rest.

516 The master of the tent and his guests remove their shoes
[291] or boots, which they place behind them against the dividing wall, while they hang their rifles on the main pole in the women's compartment and sit down on the carpets, drawing their legs in upon it. A man when thus seated usually supports his side, *muṛtači*, or back, *mutasanned*, on the pillow or saddle. When a man is narrating a story, he sits on his crossed legs, *mutarabbe'*. During a meal he kneels on his left knee and sits on his left heel, *ḳâ'ed 'ala rkubeh w-nuṣṣ*; while inspecting anything or testing a weapon, he kneels on both knees and sits on his heels, *bâreč 'ala rkubeh*; when he washes his hands, he squats, *meẓ'i*; if he sits down with his arms round his knees, he is referred to as *mufaḥḥeṭ*. When it is hot, he lies down on his stomach, *mumbaṭaḥ*; when he takes a nap, *jeznčče'* (or *jînûd*), he turns over on his back, *mutasalli 'ala ẓahareh*, or lies down with his face resting on his hands, *mufannes*, or turns over on his side, lays his hand under his face, and goes to sleep, *nâjem minǧeda'*.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

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FIG. 6

FIG. 7

FIG. 8

FIG. 6—Pitching a tent: driving in the pegs.
FIG. 7—Pitching a tent: setting up the poles.
FIG. 8—Pitching a tent: setting up the poles.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

against the back wall. The sacks are either black, made of goat's hair, *ḫaras*, or gray, made of wool and camel's hair, *'edel*, and there are also colored ones woven by the Rwala women and known as *ṣaffârijje*.

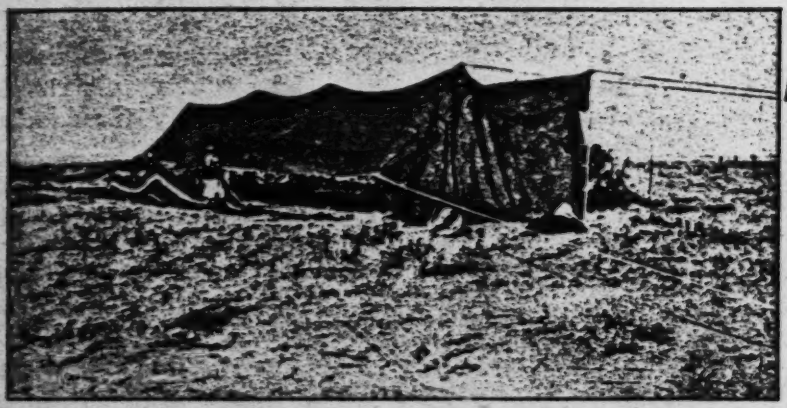

FIG. 9—Pitching a tent: attaching the rear wall.

The spindle, *merzel*, is shaped like a four-pointed star measuring nine centimeters in diameter and provided with an opening in the center. From this there projects the end of a pole, *'ûd*, 35 centimeters long, in which a small iron hook, *sunnâra*, is passed. The woman who spins takes the camel's hair or sheep's wool under her right armpit, while with her left hand she twists a thread about thirty centimeters long, ties it to the lower part of the spindle pole, and thrusts in under the hook. Then she raises her left knee and, placing the lower end of the pole upon it, twirls the spindle on her knee with the palm of her left hand, while with the fingers of her right hand she winds the thread. This, running through the hook, is now twined around the whirling pole, which once again has been allowed to hang freely. If the movement of the spindle gives out, it is set whirling again in the same manner. The women do their spinning while riding on camels and also while marching on foot. They keep the wool or camel's hair either in their laps or in their bosoms. If they wish to have a stronger thread, they weave two or three prepared threads together on the spindle.

Fabrics are woven on a loom, *naṣṣ*, the names of the dif-

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

415 (Fig. 21, *c*), about 70 centimeters deep and 90 centimeters in diameter, the edges of which are sewn to a wooden pole bent
417 into a circle. Three other poles curved in the form of semicircles and with their ends tied to the wooden circle, *ḥanijje* (pl., *ḥanâja*), surround the leather bowl, while three or four forked poles, *šaṛûr* (pl., *šwâṛîr*), 90 centimeters high, support the circle and hold the trough above the ground. The water is poured from a leather bucket, *delw* (Fig. 23). This is a small receptacle about 40 centimeters in diameter and 30 to 50 centimeters in depth. It is sewn to a circular wooden frame to which, by means of straps, *wḏime* (pl., *waḏm*) (Fig. 23, *b*), are fastened two wooden crosspieces, *ʿarḳa* (pl., *ʿarâži*) (*a*). At the point where they cross a small rope, *rša* (*c*), is attached to them, and by means of this rope the bucket is lowered into the well.

354 By the fireplace in the women's compartment there lies
252 a *sâǧ*, or convex sheet of iron, 60 centimeters in diameter, upon which the bread is baked. From the main pole there hangs a large straw hutch, *minsâf*, upon which the kneaded bread is placed.

USE AND TRANSPORTATION OF TENTS

484 During long marches in the summer season the tents are
342 not pitched. The adults lie down beneath the open sky, and a small tent, *ṭuzz* (Fig. 24), for the children only, is sometimes set up. This tent has a single pole about 1.2 meters high and measures about 4 meters long and 2 meters broad. A *ṭuzz* tent also has to satisfy the poorest inhabitants of the camp, who do not belong to the Rwala.

A tent with no main pole, but resting on four corner poles so that from the front only two poles of equal height are to be seen, is called a *ḫarbûš*. It is 4 to 6 meters long, 2 meters high, and 2.5 to 3 meters broad.

The usual tent has at least one main pole and is called *ḳaṭba*. It is 12 meters long, over 2 meters high, and 3.5 meters broad. A tent with two main poles is called *bejt ḳarnên*, or *mdawbel*; one with three poles is called *meṭawleṭ*; with four, *mrawbaʿ*; with five, *mḫawmas*; with seven, *sabʿa wsaṭ*.

If the chief does not intend to remain in the camping place more than two or three nights, he does not pitch a

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

whole tent in the interior of the desert where there are few guests, but only a part of it; this is known as *aṭlaṭ*. 484 342

The tent is always pitched according to the direction of the wind. The long side facing the wind is completely closed and is called *ḳafa'-l-bejt*. The opposite long side is open and is called *wağh al-bejt*. The short sides are regularly closed and are known as *kṣûr al-bejt*.

If the tent rope gets slack, *aṭ-ṭoneb šala'* (or *inḳala'*), the occupants of the tent tighten it, *jekarrebûneh*.

A guest who wishes to spend the night in a tent always halts his camels by the side wall of the men's compartment, never by the women's compartment, *muḥarram*. If the wind is blowing against the open front side, the owner of the tent shouts: "Change the back wall! *ǯabbelû al-bejt ǧâna-l-hawa*." The women or the slaves at once unfasten the *rwâḳ*, throw down the front poles, fix the *rwâḳ* in their place, and insert the front poles where the *rwâḳ* had previously hung. [574]

If it is very hot and there is no wind, the mistress of the tent gives the order: "Take away the *rwâḳ*! *šawre'û al-bejt*." The women unfasten the *rwâḳ*, roll it up, place it in a corner, and insert the poles beneath the front and back ropes, *dên w-riğlên*, by which the side walls, *ruffa*, are raised at each corner. Thus the tent is open on all sides and the air can circulate freely. During the heat it is best to sleep with the side wall raised up, as this can then move freely and fan the sleeper. In the cold season a wall is suspended on the front side also, so that the tent is completely closed in, *muḥağğar*. 342 354

By the side wall of the women's compartment sleeps the household dog. There is perhaps not a single tent among the Rwala which does not contain at least one watchdog. These dogs are strong, thick-set animals with short, shaggy hair and broad heads. In the opinion of the Rwala they are unclean, *mâ huna anğas min al-čalb*, and therefore they must not eat from any vessel intended for food or cooking. Generally a morsel of food, *'ejš*, is thrown to them on the ground, or sour milk is poured out for them into an upturned sheet of iron used for baking bread, *sâǰ*. The dogs guard the camels and the tent, not only against various beasts of prey, but also against thieves who creep into the encampment during the night to steal an animal or something from the tent. Woe to the guest who is compelled to leave the tent several times during the 231 [825]

2:Muzil S-4, 5 (no date) 1928 MD4 Rwala MD4

231 night! They would tear him to pieces were he to go out unaccompanied by the master or someone they know.

342 If the camp is to be moved and the tents struck, the
484 mistress of the tent issues the order: "Take out the tent pegs,
492 *emsaw* (or *emṣa'û*) *al-wted*." The tent falls down. "Take out the tent poles, *ḫuḏû al-'amed*; spread the tent out, *eṣfeṭû al-bejt*; fold it lengthwise, so that it forms a strip [about one meter broad], *eṭwû al-bejt*." With the large tents the ropes, which are as long as thirty meters, are unfastened and tied up separately, but with smaller tents they are laid inside. The tent, folded up to a breadth of one meter, is rolled up symmetrically from both ends, making two bundles. When these have been rolled, *daraǧow*, to within two meters of each other, a tent pole is placed across beneath each bundle, which is then rolled once more, so that the poles are on top; the *krâṭ* rope is wound round one bundle, passed over, and wound round the other. A strong camel with a *mesâme* saddle is now brought up and made to kneel down, *nawwaḫow al-ba'ir*, and the women or the slaves seize both poles, lift the two bundles of the tent, load them on the camel, make sure that the tent has been loaded quite symmetrically, take the weight of the bundles so that the camel can stand up, *ṭawwarow al-ba'ir*, and set out on the march (Figs. 25, 26). The tent poles and ropes are loaded upon the *ǧindib* saddle (Fig. 27), which is provided on both sides, in front and behind, with strong pegs, upon which the poles are supported.

484 The troops of camels carrying the property of the in-
492 dividual families are called *maṣhûr* (pl., *meṣâhir*) (Figs. 28–31). At the head the chief always rides with his picked warriors, *salaf*. The warriors ride on camels, but saddled mares are tied to the camels or are ridden by boys. If the guard reports the presence of an enemy, the warriors jump from the camels on to the mares, and set off in pursuit. An ordinary march, *raḥala*, lasts from eight or nine in the morning till two or three in the afternoon; a forced march, *raḥala ǧajjede*, from the rising to the setting of the sun.

CAMPING GROUNDS

484 The camping place is always selected by the chief. His tent
622 is pitched at the spot where he halts his camel and throws down his saddle. Around him are grouped his slaves and his

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Instead of wheat the poorer of the Rwala obtain white sorghum, *ḏera' bêẓa'*, which costs half as much and can be used in exactly the same way as wheat. From it they bake bread called *ṭurmuḏ*, boil *'ejš* known as *ṛaẓîẓa*, roast the grains to *ḥamîsa*, and eat the plain flour as *lehme*.

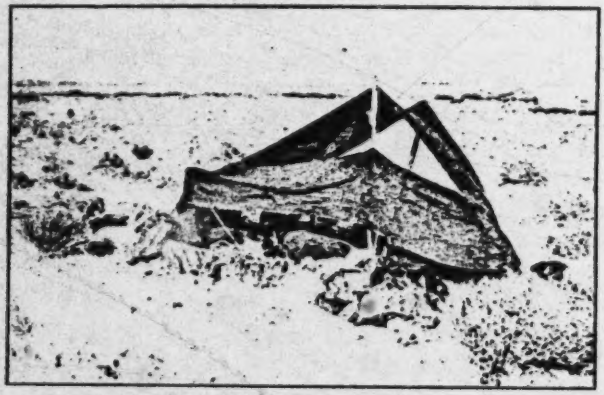

FIG. 24—A small tent, *ṭuzz* (see p. 72).

Semḥne or *sebîb* is the seed of the different varieties of *semḥ* plant. It takes the place of both wheat and *ḏera'*, and from it food can be prepared in exactly the same way as from these. Those who have no other food and neither taste the seed of the *ad-da'â'* variety of *semḥ* nor eat the *al-ḥawwa'* herb, even though they may be tormented by hunger, are generally regarded as being hardy; *hwa walad mâ ḏâḳ ad-da'â' w-lâ akal al-ḥawwa' jôm ǧâ'*.

LOCUSTS, DATES, SALT, WATER, EDIBLE PLANTS

For the poorer Rwala locusts, *ǧerâd*, are an important article of diet. The large green varieties often cover shrubs by the myriad and do not move till the dew has evaporated. The Rwala women come and throw handfuls of locusts into large bags, tie them up, dig a narrow, deep trench, *bûra*, and make a fire in it. When the bottom of the trench is covered with glowing ashes they shake the locusts into it, shouting: "Father of roasting, roast them! *jâ-ba-l-ḥmes eḥemseh*." The dead locusts are dried in the sun and either ground immediately

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Mâ-rîd ana nâzel aṭ-ṭaffa
w-lâ-lli saken ʿaḳlat al-wâdi
laʾ mâ ḥala mḳâbel aṣ-ṣaffa
w-al-ṛašmeri ḳarm al-awlâdi.

I desire not him who camps on the plateau,
Nor him who lives at the well down the valley.
How sweet is he whose tent is pitched on the opposite side,
For he is the subduer, the flower of all youth.

It is the maiden's wish that her lover may pitch his tent
he other side of the valley. *Ṭaffa* is a plateau intersected
deep valley. In a territory where no hostile attack is
ed the clansmen pitch their tents where it suits them.
y choose the plateau itself, where their camels can graze
ly; others prefer to be near water and therefore pitch
tents near the *ʿaḳla* well; others again — and these are
most numerous — select some wider and more level part
he channel bank, protected against the wind and sand
where they are also safe from the herds crowding down
he water. The tents are generally pitched in two rows
rated by the channel. The sides of these tents as a rule
closed towards the wind, so that it is impossible to look
one into the other. But the women like to lift the can-
in the back of the tent and to peep through the chink
hat is going on in the tents on the opposite side. To
last song they add:

Alli ḏelûleh leha ʿhaffa
min fowḳeha-l-ḫurǧ w-šdâdi
jâ mâ ḥala lamʿat ad-daffaʾ
čân al-ṛaẓi jammana bâdi.

Whose she-riding-camel is swift as a tempest
With a bag and a saddle on her back.
Oh, how sweet is the glitter of his mantle,
When the desired one rides hither in the evening!

Haffa means a gallop as fast as a gale or tempest, an
rpassed speed, during which the wind resounds in the
Ḫurǧ is a double bag that can be thrown across the
l saddle and also a smaller bag of the same kind to be
n the horse saddle. A *daffa* is a heavy winter cloak. Men

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539x

Dear brother mine, do not set off on a visit in the nighttime,
Do not put on the bridle, O thou paragon of mine!
If thy heart longs passionately for me,
Carry away that which I owe thee in daylight.
I bless him who has built for himself a strong house,
For his kinsmen dwell in the same place every day.

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Ḳaṣr is the name of any house built of stone or mud bricks. A desert *ḳaṣr* forms a square courtyard enclosed with a high wall, against which abut the dwellings of the several families. Thus the whole kin lives together. In the desert the members of one kin also usually pitch their tents together, but sometimes one or another joins another kin, so that the lovers become separated. The maiden fears lest some one attack her lover at night and asks him therefore to call on her in the day time.

Hala hala jâ daḫîlallâh
jâ-lli ʿelûmek teʿazzîni
wuddi bikom mâr ḫalk allâh
čaṭrat ʿelûm all farrâžîni
oḫtak lja rčebat aẓ-ẓalla
jâ ʿejn nâder šijâhîni.

Welcome, welcome, O Daḫîlallâh!
O thou, to hear of whom so gladdens me!
I would fain go to you, but Allâh's creatures
Have spread reports which prevent me.
Still thy sister, when seated in a shaded litter,
Looks like a noble falcon.

Daḫîlallâh, a Šammari, falling in love with a Rwala maiden, was frequently a welcome guest with her parents. Unfortunately a near relative of the maiden was found killed with his herds, and the murderer could not be discovered. The kinsmen suspected Daḫîlallâh of having killed his rival from jealousy, and pressed the girl to refuse the stranger. But she remained faithful and sang these verses. *Aẓ-ẓalla* is the *žetab* litter with a covering thrown over its upper horizontal pole, so that the woman is shaded. She speaks of herself as sister, thus a blood relation of Daḫîlallâh, as a proof that she will not give him up. She contemplates the threatening faces of her kins-

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5. *ʿal-esrija telḳaṭ laḥalha ʿarûbi*
w-ḥomṣ w-ḥama laha mebîʿ w-mešrâ.

1. O Meḥsen, at your wish the Welde have deprived me
Of this bliss to which a broad passage leads.
2. I sent a messenger, but he did not carry out my bidding,
Brought no refreshing news, nor returned at all.
3. O Lord, withhold gain from a heedless liar,
Who takes messages but delivers them not to those
for whom they are destined!
4. I could not eat even if they laid before me, on rice
boiled in sour milk,
Pieces of warm roast from this year's lamb.
5. At Esrija she used to gather fuel for her kinsfolk,
And Ḥomṣ and Ḥamaʾ were her market towns.

The poet hailed from the as-Sbaʿa tribe. He loved a daughter of Meḥsen Raḥîṣarrûḥ, the chief of the ʿEbede, who refused her to the poet and sent her to his sister, who was married to a chief of the Welde encamped on the left bank of the Euphrates. The poet camped with his Ḳmuṣa division of the Sbaʿa west of Palmyra, longing in vain to meet again his sweetheart. I took down his poem as it was recited to me by my companion, Blejhân eben Meṣreb.

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Verse 1. A *ṭenijje* (pl., *ṭenâjaʾ*) is a passage between two rows of tents. The clans engaged chiefly in breeding goats and sheep arrange their tents in the form of an ellipse. The side ropes of the different tents meet, only two wide openings, by which the camp is entered, being left on the two narrow sides of the ellipse. In contrast to this, the Rwala, who breed only camels, usually put up their tents in parallel lines. The space from end to end between these tents is also called *ṭenijje*. The wider such an opening or space, the more room for the guests; hence the saying *wasîʿ ṭenâjâh* has the same meaning as *bâleh wasîʿ* or *ḥalḳeh wasîʿ*, his heart, his nature, his solicitude is wide, he is generous. *Ḥẓûẓ* are expressions of bliss or love, *ḥaẓẓ*. 2. *Kazzejt* has the same meaning as *baʿaṭṭ*; *nowbi* (or *nebâi*), my commission. *ʿElem* is a detailed report, a long message. 3. *Ḥaṭât* or *ḥaṭwa* means many a one, someone, or anyone. *Melfaʾ* is the person for whom the message is intended. *Melfâk ʿala flân* means "thou wilt go to this or that one"; *min hw melfâh*, "to whom shall I deliver this?" 4. *Šetel* or *tummen* is the rice grown on the lower Euphrates and Tigris.

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tried to telegraph for everything the riders asked for, but he could not get them anywhere. 28. *Ḥafâje* is the name given to she-camels with bruised soles which bleed at every step; such camels cannot, therefore, be used on long marches. *Erteʿâdi* means shaking of the loins, a sure sign of fever and sickness. 29. Having been deceived by his friend Fejḥân, ʿAbdallâh sought help from other chiefs in Neǧd and was in such haste about it as to rouse everybody's wonder. 30. He addresses Fejḥân. *"Jâ šên.* O shameful!" O rascal! is used in both a friendly and hostile sense. 31. Fejḥân would reproach him with fearing to win the beauty for him. 33. *Radij al-ǧelâdi* is a bald-headed man. 34. *Ḥaẓîẓ* is what remains of water in a folded leather water bag. 35. He woos for Fejḥân a girl of his own kin, as a kin usually forms a *ferîž*, smaller camp, of their own. 37. He can see her cooking behind the narrow partition which protects the fireplace from the wind, *dera*ʿ. 38. *Al-ḥeǧaʾ* denotes the corner in the women's compartment where women in childbirth or with abnormal menstruation rest. 39. Fejḥân viewed his beloved's beauty with his own eyes, but other people judged it differently. In Neǧd almost every settlement has its own valley without an outlet. These valleys are mostly large basins where the rain water accumulates, there soaking into the sandy ground and keeping fresh for a considerable time. None of these basins are connected, so that the water cannot flow on the surface from one to another. 41. He who is careless will perish, be he the most powerful. A person on foot carrying a pouch with cool water will overcome a rider dying of thirst. 43. A Bedouin may not marry a *ṣâneʿ's* daughter.

ʿObejd Eben Rašid Lies in Wait in a Ravine to Fight the Âl ʿAli

1. *Hejh jâ-lli lak maʿ an-nâs widdâd*
   mâ tarḥamûn al-ḥâl jâ ʿazwati lejh
2. *mâ tarḥamûn alli ṛada damʿeh abdâd*
   ṭowl az-zemân w-ḥarrak ad-damʿ ḥaddejh
3. *min šowfeti lel-ṛarw mazbûr al-anhâd*
   mutmašleḥen jâṭaʾ ʿala-ždâm riǧlejh
4. *aš-šowk mâ leh ʿan mwâṭih raddâd*
   ejzan w-lâ sibten žiwijjen jewaǧǧejh

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7. *tarârow al-merḳâb miṯl aḏ-ḏijâbe*
   wa-tḳâbalow miṯl al-ḥarâr al-mefâliḥ
8. *w-ḳâmat ǧenûb al-bel tsallel ḥarâbeh*
   w-ḳâlow ǧanabha ʿâšežîn aṭ-ṭamâmiḥ
9. *čam wâḥeden bel-kown jeʿṣer ṣuwâbeh*
   min čaff kowḥân al-ʿajûn aḏ-ḏuwâbiḥ.

1. O Allâh! I beg of thee, who art quick of hearing,
   To open for us with thy keys the gate of freedom;
2. It is the prayer of a servant to his master who will hear him,
   O thou creator of wealth for those who live in tents as well as in houses!
3. Sleep is the cause of reproof, for it reflects evil,
   While the sleep of an eye that longs for power is but short.
4. He that would have praise must tire his riding camels,
   For the booty depends on the long pace, O ye owners of fine camels!
5. With his heels he tears the skin of the riding animals,
   Which must run over the wide plain, if they would arrive in the evening.
6. All he carries is a water bag, food for the journey,
   And long fancy ribbons, streaming after him like the cloth with which the falcon is coaxed.
7. In full gallop with his comrades he rode up a high hill like a pack of wolves,
   And they threw themselves upon the foe like well-born warriors meeting success.
8. But the camel guards resisted, brandishing their spears,
   So that they said: "They are protected by the gallants of women displeased with their husband."
9. How many are pressing their hands to their wounds
   Dealt by the hand of him who (when aiming) half closes his death-dealing eyes!

The author of this poem was an unknown Šarâri; it was recited to me by Ṭrâd eben Saṭṭâm.

Verse 1. *Bâb al-faraǧ* is a gate leading to spacious regions where the Bedouin is not threatened with danger. 2. *Al-ʿarab* live in tents, *al-falâliḥ* in houses. Whenever the *fellâḥîn*, or townsmen of some of the border settlements, leave for their herds and settle in tents, they are at once spoken of as *ʿarab*. 3. *An-*

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